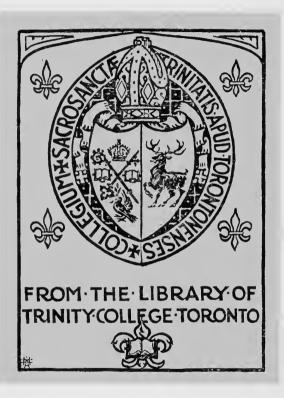


The Wanner of Telebrating High Wars



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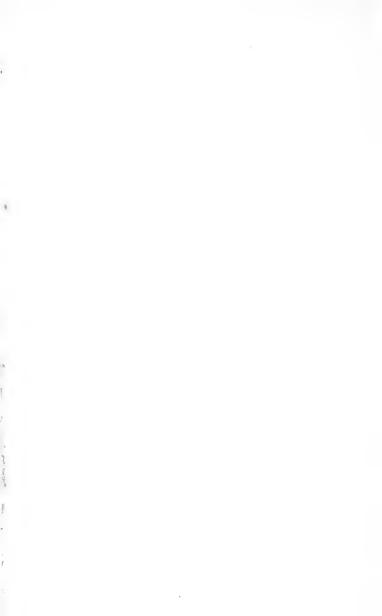
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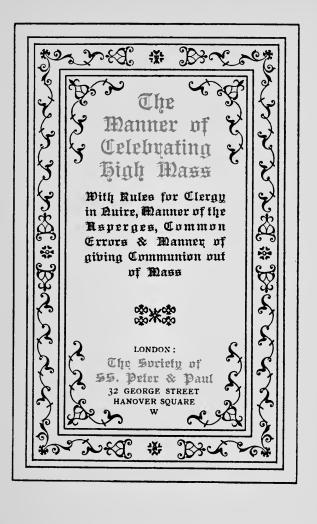




The Manner of Celebrating High Mass









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# The Wanner of Telebrating High Wass

- I. The rules and instructions given in The Manner of Celebrating Low Mass should be followed as far as they apply, and these added below as well.
- 2. The missal is placed open on the Altar at the Epistle corner, and the Chalice and other things necessary are put ready on the credence, covered with the humeral veil. The Priest walks with Deacon and Subdeacon, who with heads covered hold their hands joined before the breast: the Acolytes bear the candlesticks before them with candles lighted, which are then placed on the credence. When the Celebrant has reached the lowest step of the Altar, standing there in the middle, with the Deacon on his right and the Subdeacon on his left, he makes with them the Preparation.

\*If the Celebrant be a Bishop or Abbot celebrating with pontifical rites, he takes the vestments and other things as is directed in the Pontifical and Ceremonial of Bishops. And he must never omit the order of the Pontifical, whenever he celebrates with the Deacon and Subdeacon vested.

3. This done, the Priest goes up with the sacred Ministers to the midst of the Altar; and having there said We beseech thee O Lord and kissed the Altar, he puts incense into the censer, the Deacon ministering the boat and the Thurifer the censer. The Deacon, bowing a little to the Celebrant, says Pray, Sir, a blessing, and kisses the spoon and the Celebrant's hand before and after. The Celebrant puts incense thrice into the censer, saying the while Mayest thou be blessed etc., and having put down the spoon makes the sign of the Cross with his right hand over the incense in the censer and blesses it. Then

the Deacon, having returned the boat, takes the censer and gives it to the Celebrant, kissing first the top of the chains and then the Celebrant's right hand. The Celebrant making a deep bow to the Cross censes it thrice, saying nothing; and having again bowed to the Cross, he censes the Altar, as is directed in The Office of Celebrant.

- 4. If the Tabernacle of the most Holy Sacrament be on the Altar, when he has taken the censer he genuflects, and this he always does whenever he passes before the midst of the Altar.
- 5. The Deacon and Subdeacon assist the Celebrant on either side when he censes; and when they pass before the Cross they always genuflect (unless the custom of the church be to bow, in which case they will always bow, and not genuflect, except to the Holy Sacrament). Then the Celebrant, with the Deacon standing on his right and the Subdeacon on the

Deacon's right at the Epistle corner, reads the Introit and Kyrie or Ten Commandments. (If the Gloria is to be sung at this place, he follows the directions in No. 16.)

6. When he says The Lord be with you, and the Collects, the Deacon and Subdeacon stand one behind the other at the Celebrant's back. Let us bow the knee is sung by the Deacon, and Arise by the Subdeacon, the former being the first to genuflect and the latter the first to rise; the Celebrant does not genuflect. Towards the end of the last Collect the Subdeacon takes the book of Epistles with both hands, and having genuflected in the middle goes to the Epistle side over against the Altar and sings the Epistle, which the Celebrant reads in a low voice, the Deacon assisting him on the right, and likewise the Gradual, Tract or Alleluia, etc. The Epistle ended, the Subdeacon again genuflects in the middle to the Altar, goes

to the Celebrant, genuflects, kisses his hand, and is blessed by him, except in Masses of the Dead.

7. Then the Subdeacon takes the Celebrant's missal, carries it to the Gospel corner, and there serves the Celebrant, who says Cleanse my heart etc. in a low voice in the midst of the Altar, and then reads the Gospel, which he does not kiss at the end. When the book of Gospels has been brought by the Deacon to the Altar, he puts incense into the censer. Then the Deacon, kneeling before the Altar, says Cleanse my heart, and taking the Gospel-book from the Altar he kneels on the top step and asks the Celebrant's blessing: then having kissed his hand he goes with the Subdeacon on his left, and the Thurifer and two Acolytes with lighted candles (which they have taken from the credence) before, to the place of the Gospel over against the Altar towards the people, and there,

while the Subdeacon holds the book between the two Acolytes holding their lighted candles, he says with hands joined The Lord be with you, and continues as is appointed in The Office of Deacon. The Celebrant, having blessed the Deacon, returns to the Epistle corner and stands there with hands joined. The Gospel ended, the Priest kisses the book, which is brought to him by the Subdeacon, saying By the words etc., and is censed thrice by the Deacon. Then standing in the midst of the Altar he begins the Creed, if it is to be said, the Deacon and Subdeacon standing behind him, and going up, the Deacon to his right and the Subdeacon to his left, to continue it with him in a low voice to the end.

8. When And was incarnate has been sung, the Deacon takes the burse from the credence, and carries it in both hands with the usual reverences to the Altar, on which he spreads the

Corporal, and returns to the Celebrant. When the Creed is not said, the Subdeacon brings the burse with the Chalice, as below.

9. When Let us pray has been said at the Offertory, the Deacon and Subdeacon go to the Altar at the Epistle corner; the Deacon receives the Chalice from the hands of the Subdeacon, who with the veil hanging from his shoulders has brought it with the Paten and Host covered with the Pall from the credence, holding it in his left hand and placing the other upon it over the veil, and accompanied by an Acolyte bearing the cruets of wine and water. The Deacon uncovers the Chalice and gives the Paten the Host to the Celebrant, kissing his hand, while the Subdeacon wipes the Chalice with the purificator. The Deacon takes the wine cruet from the Subdeacon's hand, and puts wine in the Chalice, and the Subdeacon meanwhile shews the water cruet to

the Celebrant, saying Pray, Sir, a blessing, who makes the sign of the Cross towards it and says the prayer O God who hast laid etc., while the Subdeacon pours a little water into the Chalice; the Deacon gives it to the Celebrant with the usual kisses, and holding the foot or supporting the Celebrant's right arm, says with him We here present etc., and when it has been placed on the Altar he covers it with the Pall. Then he puts the Paten in the Subdeacon's right hand, and he, standing at the Epistle corner, covers it with the end of the veil, and then goes behind the Celebrant before the midst of the Altar, where having made a genuflection he stands holding the Paten raised until the end of the Lord's Prayer, as below. In Masses of the Dead and on Good Friday the Paten is not held by the Subdeacon.

10. The Celebrant, having said Come, O thou Fount of Holiness etc.,

while the Deacon ministers the boat and says Pray, Sir, a blessing, puts incense into the censer, saying May blessed Michael etc. Then taking the censer from the Deacon's hand, and without any reverence to the Cross, he censes the oblation, swinging the censer thrice over the Chalice and Host together in the form of a Cross, and thrice round the Chalice and Host, twice from right to left and once from left to right (the Deacon meanwhile holding the foot of the Chalice with his right hand), and distributing the words at each censing as is appointed in The Office of Celebrant. Then he makes the reverence, and censes the Cross and Altar, as above No. 3., the Deacon assisting, while he says Let my prayer etc.; when he censes the Cross, the Deacon moves the Chalice to the Epistle side (not off the Corporal), and when the Cross has been censed, puts it back in its place. When he gives the censer back to the Deacon he says May the Lord kindle etc.,

and is censed by him. Then the Deacon censes the choir, and lastly the Subdeacon: afterwards the Deacon is himself censed by the Thurifer, who then censes the Acolytes and the people. When the Celebrant has been censed he washes his hands, the Acolytes ministering the water, basin and towel.

11. When there is a Communion, the Deacon, kneeling on the top step at the Epistle side, facing the Gospel side, makes the Confession, the Celebrant and Ministers turning towards him meanwhile: the Celebrant then gives the Absolution, says the "Comfortable words," and turns to the Altar for the Preface. When the Preface is said the Deacon and Subdeacon stand behind the Celebrant; a little before the Sanctus they go up to the Altar (if it be the custom for the Subdeacon to do so), and there on either side say the Sanctus with the Celebrant, and what follows up to the

Canon. Then the Deacon goes to the Celebrant's left and assists him while he says the Canon, unless another Priest assist him, for then he stands on the right a little behind the Celebrant. The Subdeacon remains standing behind the Celebrant.

12. At the end of the Preface two torches at least are lighted by the Acolytes; these are put out after the Elevation of the Chalice, unless there are some to be communicated, when they are extinguished after the Communion; and on fasting-days and in Masses of the Dead they are kept lighted until the Communion. When the Celebrant says And grant that we receiving, the Deacon goes to his right hand, and kneeling there on the predella raises the edge of the chasuble when the Sacrament is elevated, and at the right time rises and uncovers and covers the Chalice, genuflecting with the Celebrant. The Subdeacon kneels in his place. The Thurifer

kneeling at the Epistle corner thrice censes the Host when it is elevated, and the Chalice likewise, incense being put in the censer without blessing. When the Chalice has been put down, the Deacon returns to the book, unless another stand there. All rise and stand in their places.

pardoning our offences, the Deacon genuflects to the Sacrament and goes to the Celebrant's right, and at the right time uncovers the Chalice and adores with the Celebrant; he covers it again and adores in like manner. When the Celebrant begins Our Father, the Deacon, having genuflected to the Sacrament, goes behind the Celebrant, and there stands while the Lord's Prayer is said.

14. At And forgive us our trespasses the Deacon, standing behind the Celebrant, makes a genuflection and goes up to his right, and the Sub-

deacon having genuflected in like manner goes up to the Epistle corner, and standing there delivers the Paten to the Deacon, who uncovers it, and first wiping it with the purificator gives it to the Celebrant with the usual kisses, and at the right time uncovers and covers the Chalice, genuflecting with the Priest. The Subdeacon, having delivered the Paten and laid aside the humeral veil, genuflects and then descends behind the Celebrant without genuflecting again: when The peace of the Lord is said, he genuflects and goes to the left of the Celebrant, and they say together the Agnus; then he genuflects to the Sacrament and returns behind the Celebrant. The Deacon kneels and waits for the Pax: when the Celebrant kisses the Altar, he rises and kisses it at the same time outside the Corporal, and receives the Pax from the Celebrant, both of them embracing and bringing their left cheeks near to the other, the

Celebrant saying Peace be with thee, and the Deacon answering And with thy spirit. Then the Deacon, having again adored the Sacrament upon the Altar, turns to the Subdeacon behind the Celebrant, and gives him the Pax in like manner. The Subdeacon, having received the Pax from the Deacon, makes a genuflection to the Altar, and accompanied by an Acolyte (or the Master of Ceremonies) goes to the quire and gives the Pax to the first of each row, to those of higher dignity first, and then to those of less: then returning to the Altar, he genuflects and gives the Pax to the Acolyte who accompanied him, and who gives it to the other Acolytes. The Subdeacon then goes up to the right of the Celebrant, and when necessary uncovers the Chalice, and when the Celebrant will take the purification takes the wine-cruet and pours the wine into the Chalice. The Deacon, after giving the Pax to the Subdeacon, goes to the book; and

while the Celebrant receives Communion, he and the Subdeacon stand bowed profoundly towards the Altar.

\*At Pontifical Mass the Assistantpriest receives and delivers the Pax, as is directed in the Ceremonial.

- 15. When Communion is to begiven, everything is observed as above, but he first communicates the Deacon and Subdeacon, and then the rest in order; and the Deacon shall deliver to them the purification. Meanwhile the choir sings the Anthem called Communion.
- 16. When the Celebrant has taken the ablutions, the Deacon carries the missal to the Epistle corner, and then goes behind the Celebrant. The Subdeacon goes to the Gospel corner, where he cleanses the Chalice, lays the purificator over it and the Paten, and covers it with the Pall; he folds the Corporal, puts it in the burse, and places it on the veil which covers the Chalice, and arranges it on the credence

as before; then he goes to his place behind the Deacon. When the Celebrant intones the hymn Glory be to God on high, the Deacon and Subdeacon stand one behind the other at the Celebrant's back; they go up to the Altar, and on either side, the Deacon on the right and the Subdeacon on the left, continue the hymn with the Celebrant in a low voice to the end. The Deacon turns with the Celebrant towards the people when he says Depart in peace. In Lent after the Postcommunion, when the Celebrant has said Let us pray, the Deacon, turning at the Epistle corner to the people, says Bow down before the Lord; this said, he turns towards the Altar at the Celebrant's back, and the Celebrant says the Prayer over the people.

17. The Deacon and Subdeacon kneel on the predella while the Celebrant blesses the people once only in the same voice and manner as at Low

Mass, unless he be a Bishop or Abbot celebrating with pontifical rites, as below: and having said the Gospel according to John, or other as appointed, the Subdeacon ministering the card or book as convenient, he departs with the Ministers in the order and manner in which they came.

\*A Bishop blesses the people three times, as is directed in the Ceremonial.

is not censed at the Introit, and the Subdeacon, after singing the Epistle, does not kiss the Celebrant's hand and is not blessed by him. Before the Gospel the Deacon does not ask the Celebrant's blessing nor kiss his hand. The candles are not held at the Gospel nor is incense used, but two Acolytes stand without candles at the Subdeacon's right and left. The book is not censed nor the Celebrant at the end; nor is the book carried to him to be kissed. The oblation and Altar are censed as usual, but the

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Celebrant only is censed and no one else. The Subdeacon does not hold the Paten, but at the Elevation he kneels at the Epistle corner and censes the Sacrament. When the Ministers deliver anything to the Celebrant they do not kiss his hand nor the object delivered.

- 19. If candles are to be distributed, they are distributed after the Epistle, and held lighted at the Gospel, at the Elevation of the Sacrament, and after the Mass while the Absolution is done. If there is to be a sermon it should be preached after the Mass and before the Absolution.
- 20. The Mass ended, if the Absolution is to be done, the Celebrant retires to the Epistle side, where he takes off the chasuble, lays aside the maniple, and puts on a black cope. The Subdeacon bears the Cross between two Acolytes with lighted candles as at Processions, two other

Acolytes going in front, one with the censer and incense boat, the other with the bowl of holy water and the sprinkler. The Celebrant, having first made a reverence to the Altar, follows with the Deacon on his left. The Subdeacon with the Cross stands at the foot of the bier of the dead or catafalque, facing towards the Altar between the aforesaid Acolytes with their candles: the Celebrant stands at the other side between the bier and the Altar, turned a little to the Epistle side, so that he may see the Subdeacon's Cross; at his left stands the Deacon, and near him the two Acolytes with the holy water bowl and the censer. Meanwhile is sung Deliver me O Lord, and towards the end the Celebrant puts incense in the censer, blessing it as usual, the Deacon ministering the boat. When Kyrie eleison is ended, he begins in a clear voice Our Father, and continuing it secretly, takes the sprinkler from the Deacon's hand, and having made a

reverence to the Altar, accompanied by the Deacon on his right, who holds the front edge of the cope, he goes round the bier and sprinkles it with holy water, thrice on the right side and thrice on the left. When he passes before the Cross he bows profoundly, and the Deacon genuflects. Afterwards he takes the censer from the hand of the Deacon and censes in the same manner as he aspersed. Then returning to his former place, the Deacon holding the book, he says with hands joined:—

 $\vec{y}$ . And lead us not into temptation.  $R^{\gamma}$ . But deliver us from evil.

V. From the gate of hell. Ry. Deliver (his) soul, O Lord.

V. May (he) rest in peace. R. A-men.

 $\sqrt[7]{}$ . Lord hear my prayer.  $\mathbb{R}^7$ . And let my cry come unto thee.

V. The Lord be with you. R. And with thy spirit.

Let us pray.

God, whose nature and property is ever to have mercy and to forgive: absolve the soul of thy servant N. from every stain of sin; that at the general resurrection in the last day (he) may be numbered among thy saints and elect. Through Christ our Lord. R. Amen.

Then the Celebrant makes the sign of the Cross with his right hand over the bier, saying:

V. Rest eternal grant unto (him) O Lord. Ry. And may light perpetual shine upon (him).

The cantors having sung May (he) rest in peace, R. Amen, he returns with the others to the Sacristy preceded by the Cross.

If the Office is done for several dead persons, then all shall be said in the plural number.



## Rules for Clergy in Duire

- I. The clergy, vested in cassock and surplice or cotta, should come from the sacristy, two and two, keeping the same distance from the pairs in front and behind, with measured pace, grave deportment, heads uncovered, and holding their birettas with both hands below the breast.
- 2. Having arrived at the Altar they genuflect to the Cross (unless it be the custom of the church to bow, in which case they will always bow and not genuflect, except to the Blessed Sacrament), being careful to do so exactly together; the second and third pair, and so on in turn, will genuflect in the same place and manner as the first, so that those who follow must walk more slowly, that those in front may genuflect without any appearance of hurry. After the genuflection each pair face one another,

## Rules for Clergy in Quire

bow, and go to their places at either side of the quire, where they remain standing.

- 3. During High Mass they STAND from the time the sacred Ministers go up to the Altar after the Preparation until they have said the Kyrie; while the Celebrant sings the Collects; while the Deacon sings the Gospel, until the Celebrant has ended the Creed; during the singing of The Lord be with you and Let us pray at the Offertory; while the choir is being censed; while the Celebrant sings the Preface, until he has said the Sanctus; after the Elevation, until the Priest has received the Precious Blood; and from The Lord be with you at the Postcommunion until the end of Mass.
- 4. They KNEEL from the beginning of Mass until the Celebrant and Ministers ascend to the Altar; when the Deacon says Let us bow the

## Rules for Clergy in Quire

knee, rising when the Subdeacon sings Arise; when the Subdeacon sings in the Epistle At the Name of Jesus every knee should bow until the words under the earth; in Lent while Help us O God, and at Pentecost Come Holy Ghost, is sung at the Gradual; during the singing of And was incar-nate, and at the Word was made flesh, in the Masses of Christmas and the Annunciation; during the Confession and Absolution; and from the Sanctus until after the Elevation. At ferial Masses in Advent, Lent, Ember-tide, and Vigils (whether fastdays or not), and at Masses of the Dead, they kneel at the Collects, from the Sanctus until The peace of the Lord etc. inclusive, and at the Postcommunions; except on the Vigils of Christmas, Easter, and Whitsunday, and the Ember-days of Pentecost.

5. They SIT COVERED from the time the Celebrant has said the Kyrie until he sings The Lord be with you (or

intones the Gloria, if it be sung here), or during the singing of the Kyrie or Commandments from the time the Celebrant sits down till the Ministers rise; while the Creed and Gloria are sung, when the Celebrant and Ministers sit down; from the beginning of the Offertory until the Preface, or until the Deacon comes to cense the choir (except during the Confession and Absolution); and after the Priest has made his Communion until The Lord be with you before the Postcommunion; when Holy Communion is given, not until it is ended.

6. The clergy take off the biretta whenever they stand up, and whenever they bow, as when saluting the sacred Ministers, etc. They take off the zucchetto when genuflecting, at the singing of the Gospel, when being censed, from the beginning of the Sanctus till the first ablution, when receiving the Pax, and at the blessing.

- 7. The clergy bow while the choir sings Glory be to the Father until As it was in the beginning; at the Name of Jesus, or of Mary, or of the Saint commemorated; and at the usual times during the singing of the Creed, Gloria, and Preface. Prelates and Canons in their own church bow profoundly at the blessing, all others kneel.
- 8. When the Subdeacon gives the Pax to the first in rank of the choir, the latter salutes him, and placing his hands under the elbows of the Subdeacon, while the latter's rest on his shoulders, he leans his head towards the Subdeacon's left cheek; the Subdeacon says Peace be with thee, to which he answers And with thy spirit. He then bows again to the Subdeacon, and turning to the one next him gives him the Pax in the same way in which it was given to him. He who gives the Pax bows after giving it, but not before; he who receives it, bows both before and afterwards.

- 9. If the clergy are to communicate, they go to the middle (without biretta or zucchetto), two and two, with hands joined. The sacred Ministers communicate first, and then the Priests in order, who should wear stoles of the colour of the day, and if Prelates over the mozetta or mantelletta; after them the Acolytes present themselves. Those who have communicated should descend at once on each side from the Altar, that the next pair may go up between them, and then turn and make a genuflection on the pavement in a straight line with them. All should communicate on the edge of the predella. The laity receive Communion at the balustrade of the quire, or kneeling on the pavement at the foot of the Altar.
- The same order is to be observed when they go to receive blessed candles, ashes, or palms from the Celebrant, or to kiss relicks; in such cases each holds his biretta and zuc-

chetto in his hands, and kisses first the object blessed, and then the Priest's hand who presents it.

- should not be done without necessity), he should go to the centre, genuflect, salute the choir on the Gospel side and then on that of the Epistle (unless the Celebrant is sitting on this side, when he would begin with it), and then depart. Those who enter after the service has begun should observe the same rules. None should enter or leave while the Celebrant is saying the Confession at the Preparation, or during the singing of the Collects, the Gospel, Glory be to the Father, or when the choir kneel at the Creed or Gradual.
- 12. Mass ended, and the Acolytes having departed from the quire, the last on each side go straight to meet each other in the centre, and having genuflected together and turned round,

they follow the Acolytes; all the others do the same in succession, and retire to the sacristy in the same order as they entered the quire. Having reached the sacristy they part in two lines, and when the Celebrant arrives, return his salute. They then unvest.



# Manner of the Asperges or Sprinkling of Holy Water

- should be done on all Sundays throughout the year (except when the Bishop celebrates solemnly) at the principal Mass, even though it be read. As the Celebrant should do the aspersion, the chasuble and maniple, and the maniples of the Deacon and Subdeacon, should be put on the bench where they will sit. The book containing the prayers should also be ready.
- 2. The water should be blessed the same day by the Celebrant or other Priest (except on Easter Day and Whitsunday, when water blessed in the font the day before, and taken from it before the pouring in of the oil and Chrism, is used). The salt once blessed may be kept for use as

long as convenient. When the Celebrant is to bless the water, a vessel of water is put ready in the sacristy on a table covered with white, a covered salt-vase, a towel, the empty holy water bowl or vase with sprinkler, a missal or ritual, and a towel for the Thurifer.

- 3. The Celebrant and Ministers vest, but the Celebrant does not put on the cope, nor the others the folded chasubles, when used, until after the blessing of the water. They go to the table, where the Priest reads the exorcisms and prayers in a low voice with hands joined, while the Thurifer or an Acolyte holds the book open at his left. The Deacon holds the salt before him when he puts it in the water, and then gives him the towel with the usual kisses.
- 4. The Thurifer shuts the book and puts in on the table, and the Ministers put on their vestments.

The Thurifer pours some of the holy water into the bowl and dries it with the towel; he then puts the sprinkler in the water, and holds the bowl with his right hand before his breast. When the sign is given, they go to the Altar as usual, the Thurifer walking before the Acolytes, and the Celebrant between the sacred Ministers, who hold back the borders of his cope. No one takes holy water at the door of the sacristy.

- 5. At the Altar the Thurifer goes to the Epistle side, so as to be at the right of the Deacon, and the Acolytes genuflect with the Ministers, put their candles on the credence, and kneel near it. The Celebrant and Ministers kneel on the lowest step, even in Easter-tide; the clergy in quire do not kneel at all.
- 6. The Deacon takes the sprinkler above the middle, and gives it to the Celebrant with the usual kisses.

The Celebrant intones the Antiphon, asperses the Altar in the middle, towards the Gospel side, and then towards the Epistle side, signs his forehead with the sprinkler, and then, standing up, asperses the Deacon and Subdeacon, who bow while being aspersed, and then rise. The Celebrant gives the sprinkler to the Deacon, who restores it to the Thurifer. Having made the due reverence to the Cross or the Blessed Sacrament, if it be there, they go to the side of the quire of higher dignity, salute the choir, and the Deacon takes the sprinkler from the Thurifer and gives it to the Priest. If the clergy be not many, each one may be aspersed, otherwise it suffices to asperse towards the middle, left, and right. They repeat the bow, go to the other side of the quire, and do likewise.

7. Canons in their church should be aspersed individually with a bow before and after. Then the Priest

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asperses the servers at the credence, and lastly the people, either going round the church, or standing at the entrance of the quire and aspersing towards the middle, the left, and the right. The clergy take off even the zucchetto and bow their heads, when being aspersed, with hands joined. The Celebrant recites Psalm 51. Have mercy, after the Antiphon, and in Eastertide Psalm 118. O give thanks, if he knows it by heart. The choir repeats the whole of the Antiphon.

8. After the aspersion the Deacon gives back the sprinkler to the Thurifer: they go to the Altar, and having made the proper reverence, stand there. The Master of Ceremonies delivers the book to the Deacon, who, aided by the Subdeacon, holds it before the Celebrant. The Celebrant, having said the Psalm and Antiphon, says Our Father and the versicles, and then the Collect Almighty God, unto whom all hearts

be open (unless the Lord's Prayer and Collect for Purity be said at the Preparation, for in that case he says the prayer O Lord holy).

9. After the prayer the Celebrant and Ministers salute the Altar and go to the bench; the clergy in quire sit down. The Celebrant, with his face turned to the Altar, lays aside his cope, and the Master of Ceremonies puts on his maniple and chasuble; the Acolytes then put on the Ministers' maniples. The clergy rise, the Ministers salute them, and the Mass begins.

10. When the Bishop is present at the aspersion:—

The Celebrant does not asperse himself after the aspersion of the Altar, but, leaving his Ministers at the Altar, goes accompanied by the Master of Ceremonies and a clerk with the holy water before the Bishop, to whom he makes a profound bow,

and presents the sprinkler with the usual kisses. The Bishop, having taken holy water himself, asperses the Celebrant and his own Ministers, and gives back the sprinkler, which the Celebrant receives in the usual manner, and having made a profound bow, gives the sprinkler to the clerk, and returns to the foot of the Altar, where he makes the due reverence, and asperses the Deacon and Subdeacon. He proceeds as on other occasions, except that he is accompanied only by the Master of Ceremonies and clerk; the Ministers remain standing at the foot of the Altar.

\*If it be convenient, it shall suffice that the Celebrant asperse only the Altar, himself, and the sacred Ministers; but he shall say the Psalm and the Prayer as is appointed.



### Errors Commonly Committed

The following mistakes in the celebration of the Communion are of somewhat frequent occurrence in certain churches, and are here set forth that they may be guarded against.

In the performance of the Office of Celebrant:—

It is wrong to say the Lord's Prayer and Collect for Purity after the Introit. These prayers are part of the Preparation, and are to be said before.

It is wrong to remain turned to the people at the Epistle corner; it is better, therefore, to say the Ten Commandments at the middle of the Altar, facing the people. If he says the Commandments only with the Ministers, he will, of course, do so at the Epistle corner, facing the book.

It is wrong to consecrate more bread and wine than is required for Communion; the Mass is not a service of Benediction, nor of Exposition.

It is wrong to reserve the Sacrament until the end of Mass, except for the sick, or to be placed in the Tabernacle. If it is reserved on the Altar (as is commonly done when the ablutions are not taken till the end), the rules set forth for the end of the Mass on Maundy Thursday must be followed.

If, however, the ablutions are postponed till the end, even if the Blessed Sacrament has not been consumed, it is wrong to remain in the middle of the Altar after Communion: this practice destroys the whole ceremonial structure of the Liturgy, neither is it done in any circumstances, even when the Holy Sacrament is exposed over the Altar, or, as on Maundy Thursday, is openly reserved on the Altar.

If the ablutions are postponed, but the Sacrament has been consumed, it

is wrong to genuflect to the empty Chalice. It is strictly forbidden by authority to genuflect to a Chalice or vessel which is exhausted but not purified, as also to refrain from turning the back on such unpurified vessel or Chalice.

If the ablutions are postponed until after the Blessing, it is wrong to say "Post-ablution" Collects after taking them. The Post-communion Collects are to be said after Communion, and not after taking ablutions after the Mass has been finished. The last Gospel should be said at once after the Blessing, and then the ablutions taken.

It is wrong to omit The Lord be with you and similar salutations, if Glory be to thee O Lord is interpolated before the Gospel.

It is wrong to make the sign of the Cross with the Host when turning round to say Behold the Lamb of God before giving Communion: the Mass is not the service of Benediction.

It is wrong to whisper the Canon of the Latin rite (if it is said) and to alter the voice for that of the English.

It is wrong to forget that the prayers are said to God and not to the people, who should only hear those parts which are directed to be said in the loud voice.

It is wrong to bow the head when

genuflecting.

It is wrong to wait at the Altar for the Sanctus or other singing to end before proceeding with the Liturgy.

It is wrong to sing more than the intonations of the Creed and Gloria, The Lord be with you, Let us pray, the Collects, Preface, Lord's Prayer and Post-communion Collects. The Blessing is *not* sung except by a Bishop.

He should be careful, when announcing the Gospel, not to repeat the word "Gospel," nor to say "Saint"; he should say The holy Gospel is written in the (sixth) chapter of (John) beginning at the (first)

verse. At the last Gospel he should say The beginning of the holy Gospel

according to John.

When the hands are laid on the Altar, they are to be placed outside the corporal before the Consecration and after the ablutions: between these times they are to be placed upon the corporal, and the thumb and forefinger of each hand are to be kept joined and not disjoined except to handle the consecrated Host.

The Celebrant, when turning to the people, should do so by his right, and back the same way, not completing the circle; he only does this when saying Let us pray for the whole state etc., and at the Blessing, when he goes to the Gospel corner to say the last Gospel.

In the performance of the Offices of Deacon and Subdeacon:—

They should not put on their maniples or birettas (or folded chasubles, if used) until the Celebrant is vested.

They should give their birettas and that of the Celebrant to the Master of Ceremonies when they have entered the quire.

They should not bow, as is sometimes done, when the Celebrant kisses

the Altar, but stand upright.

They should not move if the Celebrant says the Commandments in the middle of the Altar.

If it be the custom of the church to bow to the Altar and not to genuflect, they will always do this, except to the Blessed Sacrament: so that the Deacon will bow to the Celebrant, and not kneel, when receiving his blessing before the Gospel; and the Subdeacon will not kneel, but bow, when being blessed after singing the Epistle.

The Deacon also should take note that

It is wrong to move, or to take the Gospel-book, until the Celebrant begins to read the Gospel.

It is wrong to say Cleanse my

heart etc. before the incense is blessed; it should be said after this.

It is wrong to omit The Lord be with you or Depart in peace, if Glory be to thee O Lord is interpolated before the Gospel.

It is wrong to face the people when singing the Gospel unless it is sung from a pulpit, lectern, or ambone.

It is wrong for him to cense the choir, if there be no clergy in quire.

It is wrong to kneel facing the Altar when making the Confession; it should be done facing the Gospel side.

There is no object gained in omitting the kisses, but it is wrong to give them at a Mass of the Dead.

He should be careful to announce the Gospel correctly, as is directed above for the Celebrant.

The Subdeacon should also take note that

It is wrong to face the people when singing the Epistle, unless it is sung from a pulpit, lectern, or ambone.

If not wearing a humeral veil, it is wrong to stand still doing nothing; he should act as at Mass for the Dead.

It is wrong to kneel at the Confession; he should turn to face towards the Deacon.

It is wrong to kneel after the Consecration.

He should announce the Epistle thus: The Epistle is written in the (tenth) chapter of Blessed (Paul) the Apostle (to the Romans), beginning at the (fifth) verse.

THE THURIFER should refrain from swinging the censer more than is merely necessary to keep it alight; he need not wave it wildly to and fro, as is sometimes done.

When Mass is sung without Deacon and Subdeacon, the Acolytes kneel in their places throughout the Mass, except at the Gospel and when they are doing something. This also applies to Low Mass, and the Server

need not join in saying the Creed, Sanctus, Gloria, or Lord's Prayer in a loud voice (as is often done), but say only the responses appointed, lest he disturb the Celebrant.

The head should not be bowed when making a genuflection, but the back kept perfectly straight; and the same when kneeling, except only at the Consecration. The head should never be put on the floor.



## A few general recommendations for the conduct of High Hass

The Processional Cross is used only at Processions (if such take place), and never otherwise, nor at the Asperges. The Celebrant should not enter preceded by the Cross, unless he is a Metropolitan.

If a Procession is desired before the principal Mass on Sundays, the Asperges makes quite a good one.

Praise be to thee O Christ is not sung after the Gospel at High Mass.

The Torch-bearers should not remain after the Consecration, except there be a Communion, or it be a fasting-day, or Mass for the Dead.

The Congregation may sit, and not kneel, during the Epistle and Gradual; from the Creed until the Confession; from the Preface until the Sanctus; and during the Gloria.

#### General Recommendations

They should stand during the Gospel, the Creed (until the sacred Ministers sit down), and the Gloria (until the sacred Ministers sit down).

During the rest of the service they should kneel-namely, from the beginning of Mass until the Epistle; during the Confession and Absolution; from the Sanctus until the ablutions; and at the Blessing.

They should not stand up when the choir enters, but should kneel down when the Celebrant and Minis-

ters enter.

They may also stand, instead of kneeling, for the Collects and Postcommunions.



## The Wanner of giving Holy Communion out of Waxs

1. As it often happens that Holy Communion has to be given out of Mass, it will be useful to give the Priest some instructions concerning He washes his hands, and vests in cotta or surplice, and stole of the colour of the office of the day. If he be a Canon, and have the use of the cappa, he should lay it aside, and take a cotta and stole. Thus vested, he puts on his biretta, and goes to the Altar of the Blessed Sacrament with hands joined, and preceded by a Clerk who carries the corporal in a burse. Before the Altar kneel they that are to receive Communion, the houselling-cloth spread before them, and the vessel for the purification is prepared on the Altar with wine and water.

#### Communion out of Mass

2. Having arrived at the Altar, he gives his biretta to the Clerk, and makes in the middle a genuflection on the pavement. Then he ascends to the Altar, spreads out the corporal, and places the burse as at Mass. Having then opened the Tabernacle, he genuflects, takes out the Ciborium, and puts it on the corporal. He uncovers it, and putting the cover behind on the corporal, again genu-flects. Then turning to the people facing towards the Epistle side (that he turn not his back on the Holy Sacrament), he says Ye that do truly etc., as in the Mass. The Confession being made, and the Absolution pronounced, he turns back, genuflects, and continues all as at the Ministration of Holy Communion during Mass. But when he returns to the Altar, after all have communicated, he places the Ciborium on the corporal, genuflects, and lightly rubs together the thumb and forefinger of his right hand over the Ciborium. Then, still

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#### Manner of giving

keeping the thumb and forefinger joined, he covers the Ciborium, without again genuflecting, and purifies his fingers in the small vase prepared for the purpose, wiping them with the purificator. While doing this he says the Antiphon O sacred banquet etc., in Easter-tide adding Alleluia. After this he says V. Thou gavest them etc., the Clerk responding R7. Containing within itself etc. They add Alleluia during Easter-tide and throughout the Octave of Corpus Christi. The Priest then says  $\hat{\mathbf{V}}$ . O Lord hear my prayer.  $\hat{\mathbf{R}}$ . And let my cry etc.; The Lord be with you, Let us pray, and the Prayer O God, who under a wonderful Sacrament etc., the Clerk making the proper answers. In Easter-tide instead of this prayer he says: Pour forth upon us, O Lord, the spirit of thy charity: that of thy lovingkindness thou wouldest make us, whom thou hast satisfied with paschal Sacraments, to be of one heart and of one mind. Through Christ our Lord. R. Amen.

#### Communion out of Mass

- 3. The Priest then replaces the Ciborium in the Tabernacle, genuflects, and closes it. Then raising his eyes to the Cross, extending and joining his hands, and bowing his head to the Cross, he says The blessing of God Almighty, and turning towards those who have received Communion, continues the Father 4, the Son, and the Holy Ghost, making the sign of the Cross towards them with his right hand, and ending be upon you and remain with you always, he turns to the Altar by the same side, without completing the circle, while the The Priest Clerk answers Amen. folds the corporal, puts it into the burse and gives it to the Clerk, or carries it himself. He bows to the Cross, descends to the pavement, genuflects, covers, and departs to the sacristy.
- 4. When a Priest, vested in the sacred vestments, gives Holy Communion immediately before or after

#### Communion out of Mass

Mass, he does so in the manner prescribed above.

5. The rules are not the same for taking the Ciborium from the Tabernacle if Holy Communion is given during Mass. Then, after receiving the Precious Blood, the Priest covers the Chalice, and places it at the edge of the corporal on the Gospel side. Then, keeping the thumb and forefinger of each hand joined, he removes the Altar-card from the middle, opens the Tabernacle, genuflects, and takes out the Ciborium; he continues the rest as is directed above, except that at the end he does not say any Prayer, nor wipe his fingers, but, as soon as he has genuflected, covers the Ciborium, puts it in the Tabernacle, closes it after another genuflection, and proceeds with the Mass as usual; neither does he give the communicants any blessing, as he will do so at the end of the Mass.









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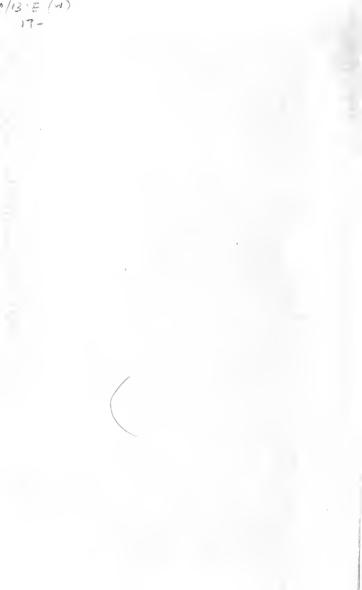
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